

*Through the Year  
with  
Emerson*

PS 1603 1900z



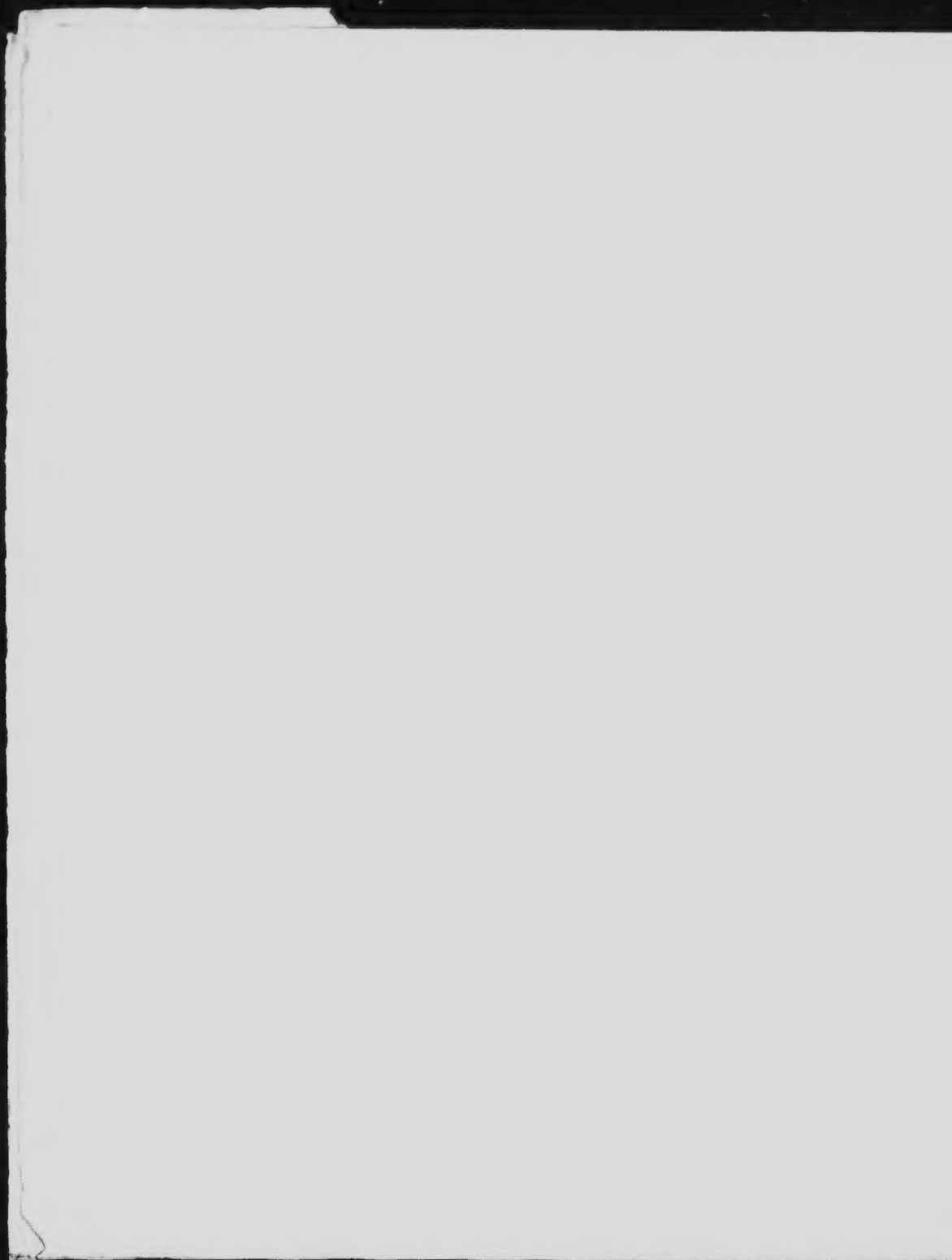
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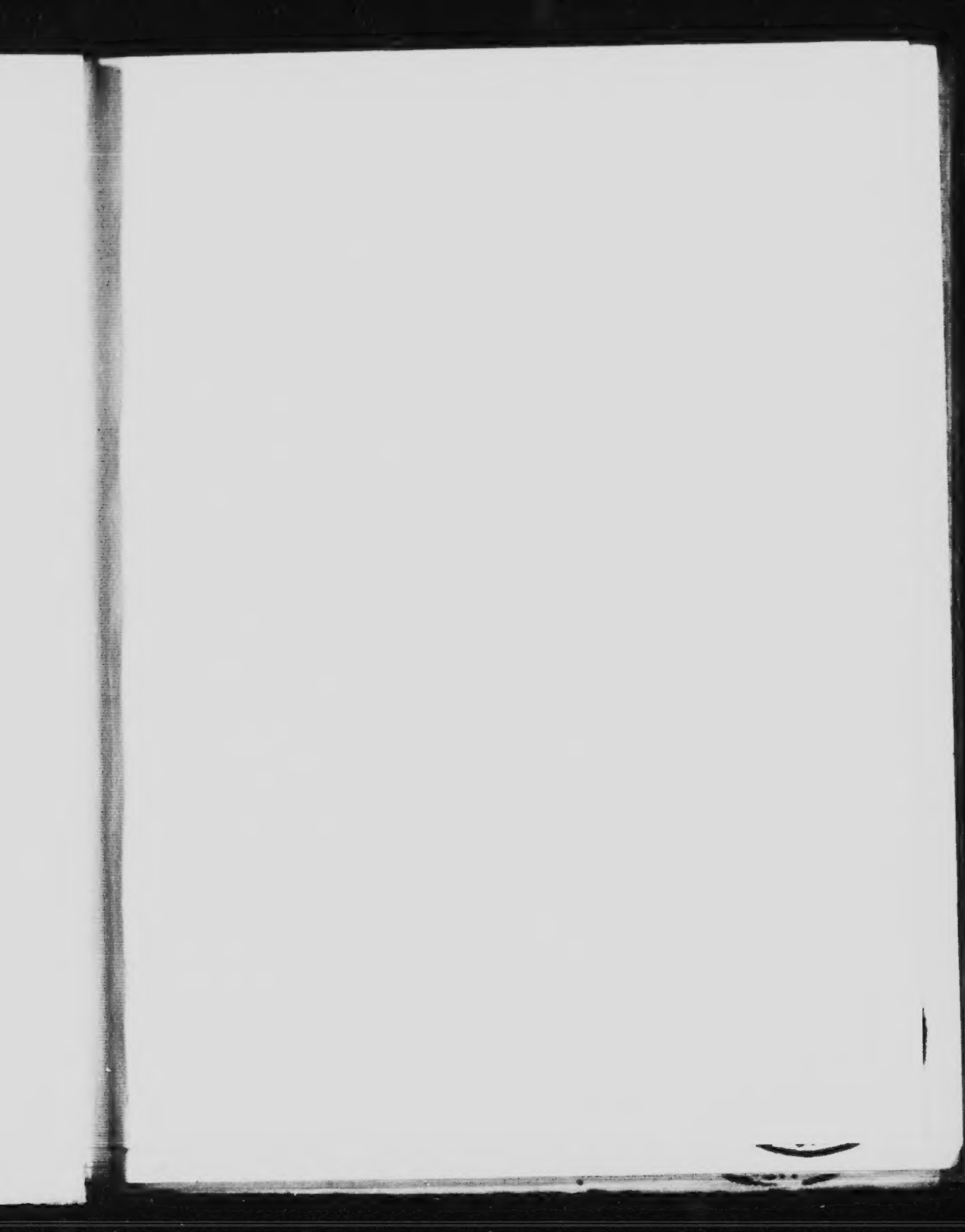


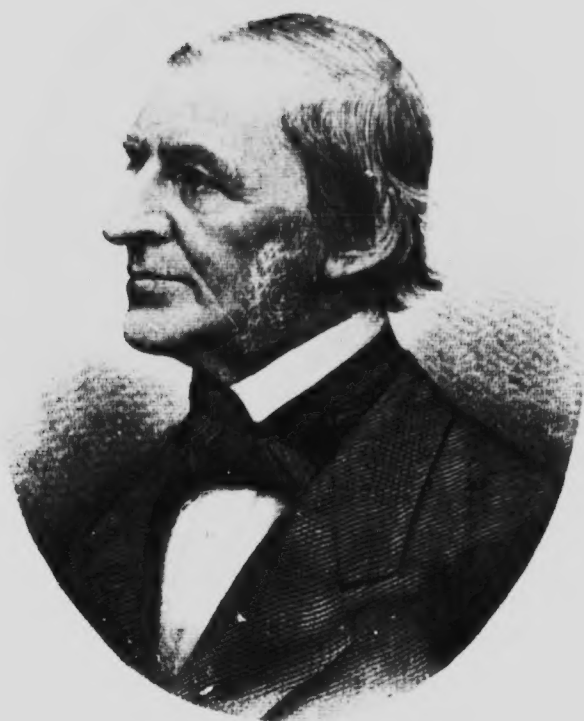
**Through the Year with Great Authors**

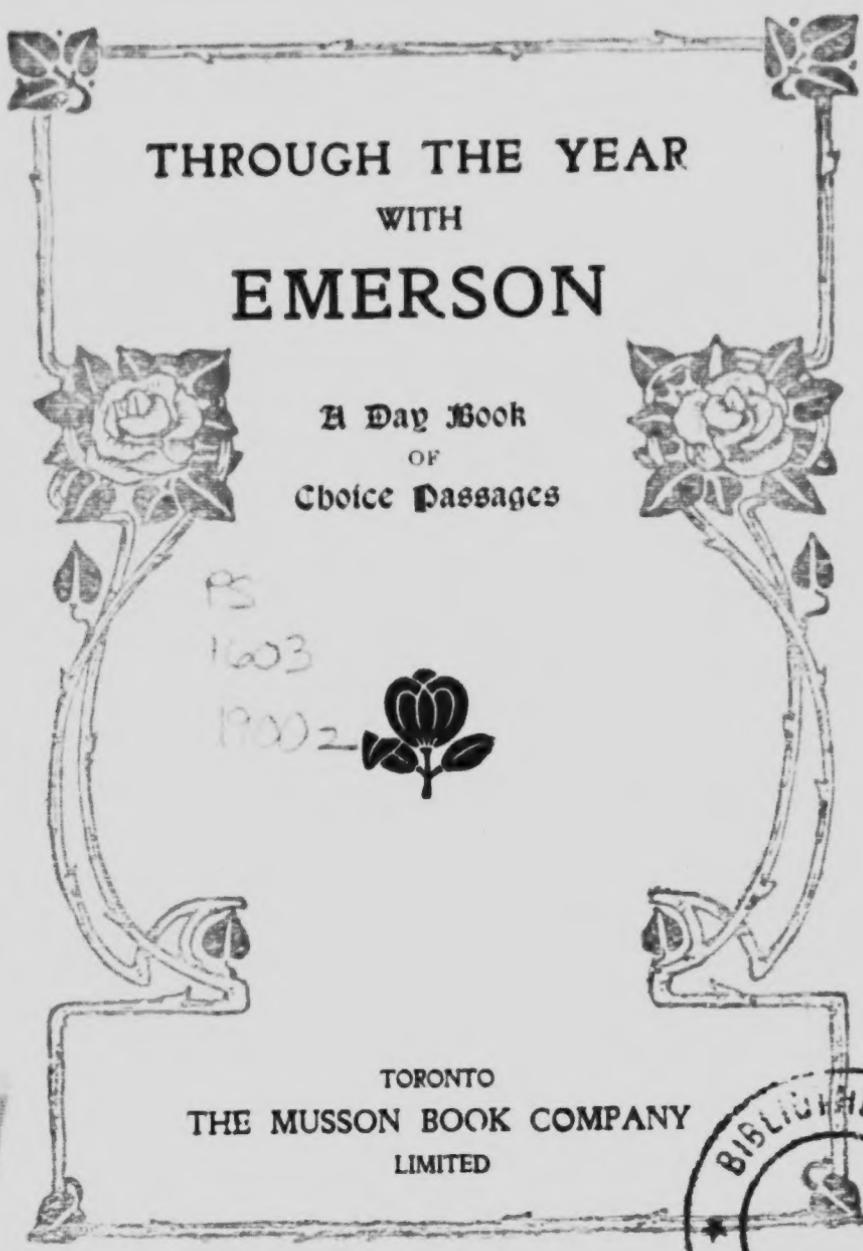
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**EMERSON**









THROUGH THE YEAR  
WITH  
EMERSON

A Day Book  
OF  
Choice Passages

PS

1603

1902



TORONTO  
THE MUSSON BOOK COMPANY  
LIMITED



## NOTE

These selections from Emerson have been compiled on an entirely new plan. In place of a varied assortment of quotations strung together, a choice has been made from the most important of the writer's works and each month of the year devoted to a special essay. In this way a good introduction to the teaching of Emerson can be obtained and the selection should prove useful to those who through want of time are prevented from making a longer study.

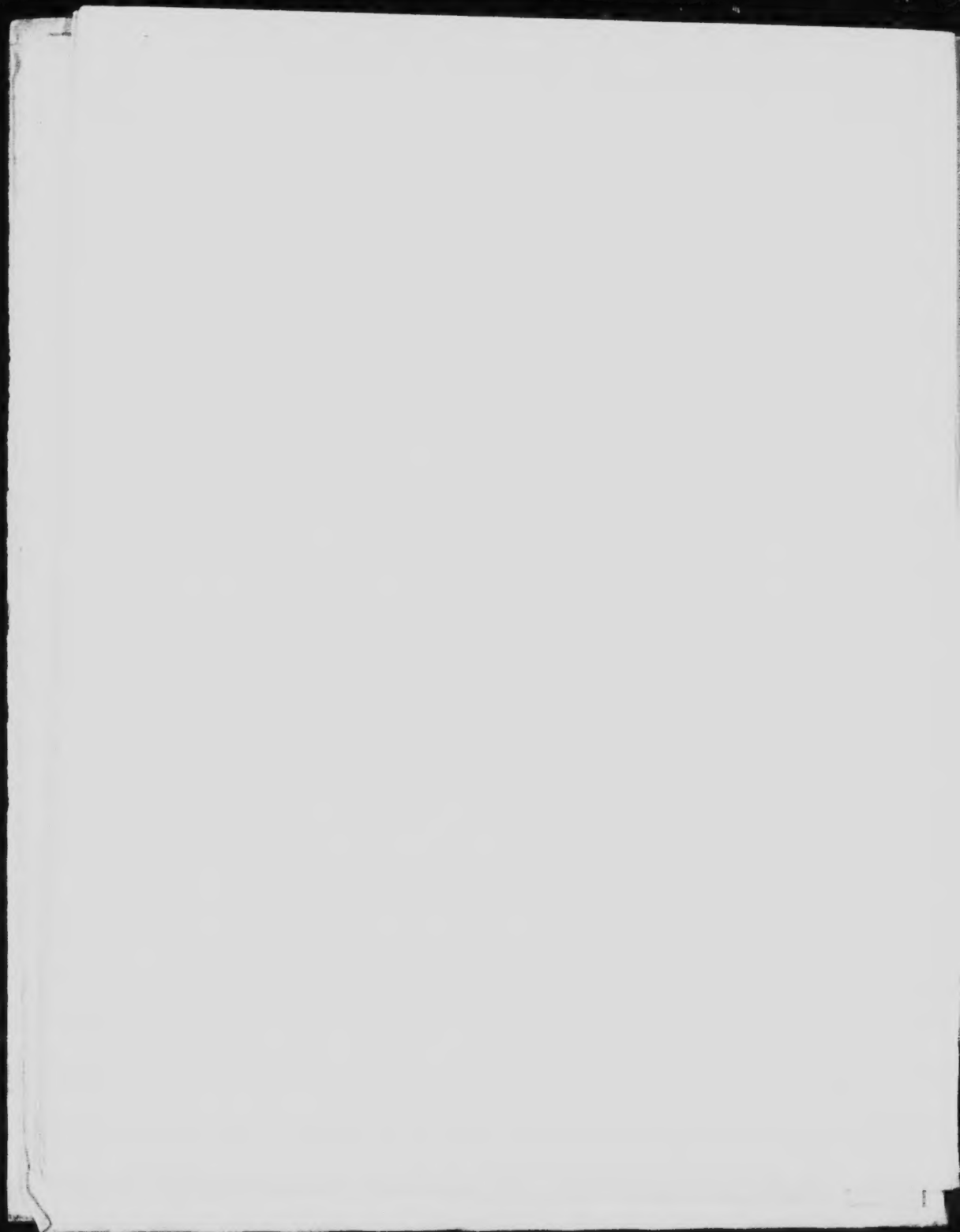
# Through the Year with Emerson



## JANUARY

### SELECTIONS FROM "CONSIDERATIONS BY THE WAY"

It makes no difference, in looking back five years, how you have been dieted or dressed; whether you have been lodged on the first floor or the attic; whether you have had gardens and baths, good cattle and horses, have been carried in a neat equipage, or in a ridiculous truck: these things are forgotten so quickly, and leave no effect. But it counts much whether we have had good companions in that time,—almost as much as what we have been doing.



# **JANUARY**

## **FIRST DAY**

I wish that life should not be cheap, but sacred. I wish the days to be as centuries, loaded, fragrant.

## **SECOND DAY**

In childhood, we fancied ourselves walled in by the horizon, as by a glass bell, and doubted not, by distant travel, we should reach the baths of the descending sun and stars.

## **THIRD DAY**

Make yourselves necessary to somebody. Do not make life hard to anybody.

## **FOURTH DAY**

'Tis a fatal disadvantage to be cockered, and to eat too much cake.

## FIFTH DAY

I know those miserable fellows, and I hate them, who see a black star always riding through the light and coloured clouds in the sky overhead.

## SIXTH DAY

Vigour is contagious, and whatever makes us either think or feel strongly, adds to our power and enlarges our field of action.

## SEVENTH DAY

If you deal generously, the other, though selfish and unjust, will make an exception in your favour, and deal truly with you.

## EIGHTH DAY

Power dwells with cheerfulness, hope puts us in a working mood, whilst despair is no muse, and untunes the active powers.

## NINTH DAY

Life brings to each its task. . . . Begin at the beginning, proceed in order, step by step.

## TENTH DAY

Wherever there is failure, there is some giddiness, some superstition about luck, some step omitted, which Nature never pardons.

## ELEVENTH DAY

The babe in arms is the channel through which the energies we call fate, love, and reason, visibly stream.

## TWELFTH DAY

Nothing will supply the want of sunshine to peaches, and, to make knowledge valuable, you must have the cheerfulness of wisdom.

## THIRTEENTH DAY

The wise workman will not regret the poverty or solitude which brought out his working talents.

## FOURTEENTH DAY

The joy of the spirit indicates its strength. All healthy things are sweet-tempered.

## FIFTEENTH DAY

Whoever sees the law which distributes things does not despond, but is animated to great desires and endeavours. He who desponds betrays that he has not seen it.

## SIXTEENTH DAY

'Tis the fine souls who serve us, and not what is called fine society.

## SEVENTEENTH DAY

Whenever you are sincerely pleased, you are nourished.

## EIGHTEENTH DAY

Life is a boundless privilege, and when you pay for your ticket and get into the car, you have no guess what good company you shall find there.

## NINETEENTH DAY

Only the light-armed climb the hill.

## TWENTIETH DAY

We have a debt to every great heart.

## TWENTY-FIRST DAY

We do what we must, and call it by the best names. We like very well to be praised for our action, but our conscience says, "Not unto us."

## TWENTY-SECOND DAY

The race is great, the ideal fair, but the men whiffing and unsure. The hero is he who is immovably centred.

## TWENTY-THIRD DAY

What is incurable but a frivolous habit? A fly is as untamable as a hyena.

## TWENTY-FOURTH DAY

Life would be twice or ten times life, if spent with wise and fruitful companions.

## TWENTY-FIFTH DAY

Our chief want in life is, somebody who shall make us do what we can. This is the service of a friend.

## TWENTY-SIXTH DAY

Genial manners are good, and power of accommodation to any circumstance, but the high prize of life, the crowning fortune of a man, is to be born with a bias to some pursuit.

## TWENTY-SEVENTH DAY

The glory of character is in affronting the horrors of depravity, to draw thence new nobilities of power.

## TWENTY-EIGHTH DAY

I find the gayest castles in the air that were ever piled, far better for comfort and for use, than the dungeons in the air that are daily dug and cavered out by grumbling, discontented people.

## TWENTY-NINTH DAY

Not Antoninus, but a poor washerwoman said: "The more trouble, the more lion; that's my principle."

**THIRTIETH DAY**

You may rub the same chip of pine to the point of kindling, a hundred times ; and the power of happiness of any soul is not to be computed or drained.

**THIRTY-FIRST DAY**

A man should make life and Nature happier to us, or he had better never been born.



## FEBRUARY

### SELECTIONS FROM "POETRY AND IMAGINATION"

"What news?" asks man of man everywhere. The only teller of news is the poet. When he sings, the world listens with the assurance that now a secret of God is to be spoken. The right poetic mood is or makes a more complete sensibility,—piercing the outward fact to the meaning of the fact; shows a sharper insight: and the perception creates the strong expression of it, as the man who sees his way walks in it.



## FEBRUARY

### FIRST DAY

Poetry is the perpetual endeavour to express the spirit of the thing, to pass the brute body, and search the life and reason which cause it to exist.

### SECOND DAY

Rhyme, being a kind of music, shares this advantage with music, that it has a privilege of speaking truth which all Philistia is unable to challenge.

### THIRD DAY

Poetry is faith. To the poet the world is virgin soil: all is practicable; the men are ready for virtue; it is always time to do right.

## FOURTH DAY

We want design, and do not forgive the bards if they have only the art of enamelling. We want an architect, and they bring us an upholsterer.

## FIFTH DAY

The poet affirms the laws; prose busies itself with exceptions,—with the local and individual.

## SIXTH DAY

A symbol always stimulates the intellect, therefore is poetry ever the best reading.

## SEVENTH DAY

There is no choice of words for him who clearly sees the truth. That provides him with the best word.

## EIGHTH DAY

The poet is rare because he must be exquisitely vital and sympathetic, and, at the same time, immovably centred.

## NINTH DAY

The trait and test of the poet is that he builds, adds, and affirms.

## TENTH DAY

When life is true to the poles of nature, the streams of truth will roll through us in song.

## ELEVENTH DAY

The critic destroys: the poet says nothing but what helps somebody; let others be distracted with cares, he is exempt.

## TWELFTH DAY

The test or measure of poetic genius is the power to read the poetry of affairs.

## THIRTEENTH DAY

The reason we set so high a value on any poetry . . . is, that it is a new work of Nature, as a man is. It must be as new as foam and as old as the rock.

## FOURTEENTH DAY

Write, that I may know you. Style betrays you, as your eyes do.

## FIFTEENTH DAY

Our science is always abreast of our self-knowledge. Poetry begins, or all becomes poetry, when we look from the centre outward, and are using all as if the mind made it.

## SIXTEENTH DAY

Rightly, poetry is organic. We cannot know things by words and writing, but only by taking a central position in the universe, and living in its forms.

## SEVENTEENTH DAY

That only can we see which we are, and which we make. The weaver sees gingham; the broker sees the stock-list; the politician, the ward and county votes; the poet sees the horizon.

## EIGHTEENTH DAY

Every man would be a poet, if his intellectual digestion were perfect.

## NINETEENTH DAY

If your subject do not appear to you the flower of the world at this moment, you have not rightly chosen it.

## TWENTIETH DAY

Any word, every word in language, every circumstance, becomes poetic in the hands of a nigher thought.

## TWENTY-FIRST DAY

The solid men complain that the idealist leaves out the fundamental facts; the poet complains that the solid men leave out the sky.

## TWENTY-SECOND DAY

There is a higher poetry than we write or read.

## TWENTY-THIRD DAY

Music and rhyme are among the earliest pleasures of the child, and, in the history of literature, poetry precedes prose.

## TWENTY-FOURTH DAY

All the parts and forms of Nature are the expression or production of divine faculties, and the same are in us. And the fascination of genius for us is this awful nearness to Nature's creations.

## TWENTY-FIFTH DAY

We are lovers of rhyme and return, period and musical reflection. The babe is lulled to sleep by the nurse's song. Sailors can work better for their *Yo-heave-o*. Soldiers can march better and fight better for the drum and trumpet.

## TWENTY-SIXTH DAY

You shall not speak ideal truth in prose uncontradicted : you may in verse.

## TWENTY-SEVENTH DAY

To every plant there are two powers; one shoots down as rootlet, and one upward as tree.

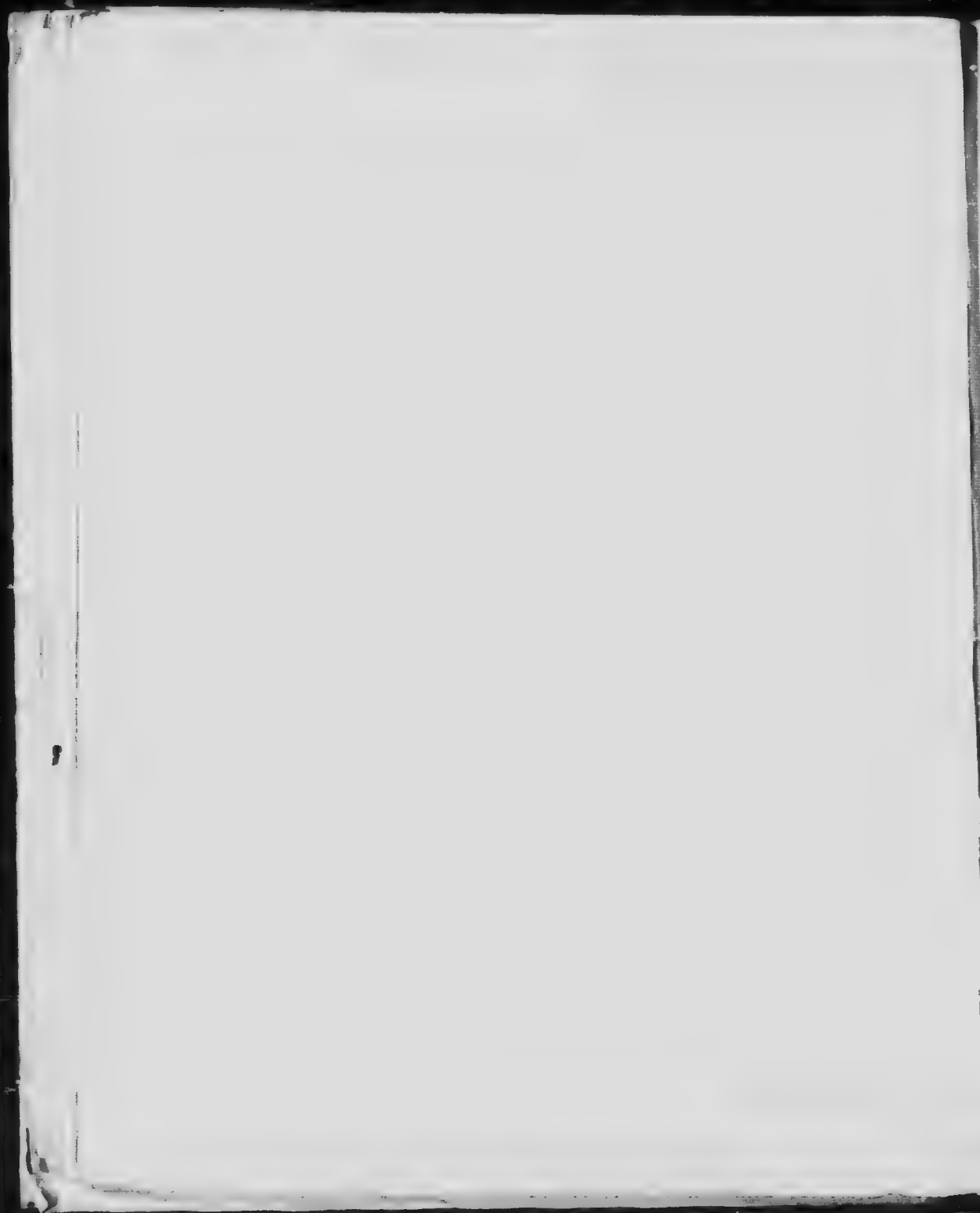
## TWENTY-EIGHTH DAY

The only heart that can help us is one that draws, not from our society, but from itself, a counterpoise to society.

## TWENTY-NINTH DAY

Sooner or later that which is now life shall be poetry, and every fair and manly trait shall add a richer strain to the song.

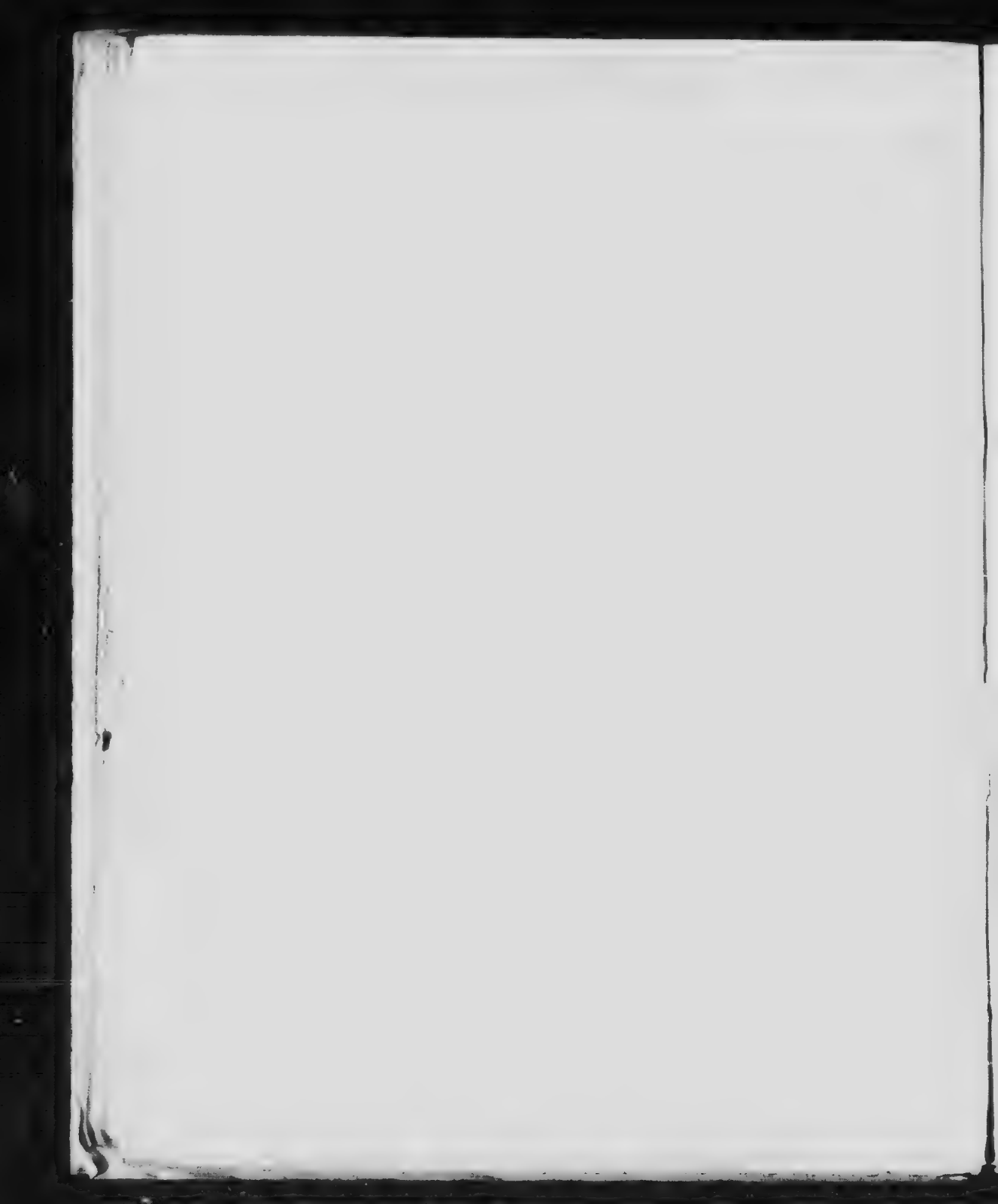




## MARCH

### SELECTIONS FROM "CHARACTER"

This is that which we call character,—a reserved force which acts directly by presence, and without means. It is conceived of as a certain demonstrable force, a Familiar or Genius, by whose impulses the man is guided, but whose counsels he cannot impart; which is company for him, so that such men are often solitary, or if they chance to be social, do not need society, but can entertain themselves very well alone. The purest literary talent appears at one time great, at another time small, but character is of a stellar and undiminishable greatness.



# MARCH

## FIRST DAY

Character is nature in the highest form. It is of no use to ape it, or to contend with it. Somewhat is possible of resistance, and of persistence, and of creation, to this power, which will foil all emulation.

## SECOND DAY

None will ever solve the problem of his character according to our prejudice, but only in his own high unprecedented way.

## THIRD DAY

The reason why we feel one man's presence, and do not feel another's, is as simple as gravity. Truth is the summit of being.

## FOURTH DAY

A healthy soul stands united with the Just and the True, as the magnet arranges itself with the pole, so that he stands to all beholders like a transparent object betwixt them and the sun, and whoso journeys t'wards the sun journeys t'wards that person.

## FIFTH DAY

We have seen many counterfeits, but we are born believers in great men.

## SIXTH DAY

There are geniuses in trade, as well as in war, or the state, or letters; and the reason why this or that man is fortunate, is not to be told. It lies in the man.

## SEVENTH DAY

The will of the pure runs down from them into other natures, as water runs down from a higher into a lower vessel.

## EIGHTH DAY

All things exist in a man tinged with the manners of his soul.

## NINTH DAY

Character wants room; must not be crowded on by persons, nor be judged from glimpses got in the press of affairs or on few occasions. It needs perspective, as a great building.

## TENTH DAY

Men of character are the conscience of the society to which they belong.

## ELEVENTH DAY

I know nothing which life has to offer so satisfying as the profound good understanding, which can subsist, after much exchange of good offices, between two virtuous men, each of whom is sure of himself, and sure of his friend.

## TWELFTH DAY

Will is the north, action the south pole. Character may be ranked as having its natural place in the north.

## THIRTEENTH DAY

I do not forgive in my friends the failure to know a fine character, and to entertain it with thankful hospitality.

## FOURTEENTH DAY

Some natures are too good to be spoiled by praise, and wherever the vein of thought reaches down into the profound, there is no danger from vanity.

## FIFTEENTH DAY

Our action should rest mathematically on our substance. In nature, there are no false valuations. . . . All things work exactly according to their quality, and according to their quantity.

**SIXTEENTH DAY**

The feeble souls . . . never behold a principle until it is lodged in a person.

**SEVENTEENTH DAY**

We shall one day see that the most private is the most public energy, that quality atones for quantity, and grandeur of character acts in the dark, and succours them who never saw it.

**EIGHTEENTH DAY**

No change of circumstances can repair a defect of character.

**NINETEENTH DAY**

Men of character like to hear of their faults: the other class do not like to hear of faults; they worship events.

**TWENTIETH DAY**

If I quake, what matters it what I quake at?

## TWENTY-FIRST DAY

The history of those gods and saints which the world has written, and then worshipped, are documents of character.

## TWENTY-SECOND DAY

The covetousness or the malignity which saddens me, when I ascribe it to society, is my own. I am always envired by myself.

## TWENTY-THIRD DAY

New actions are the only apologies and explanations of old ones, which the noble can bear to offer or to receive.

## TWENTY-FOURTH DAY

Character is centrality, the impossibility of being displaced or overset.

## TWENTY-FIFTH DAY

The people know that they need in their representative much more than talent, namely, the power to make his talent trusted.

## TWENTY-SIXTH DAY

It is only on reality, that any power of action can be based. No institution will be better than the institutor.

## TWENTY-SEVENTH DAY

The soul of goodness escapes from any set of circumstances.

## TWENTY-EIGHTH DAY

Love is inexhaustible, and if its estate is wasted, its granary emptied, still cheers and enriches, and the man, though he sleep, seems to purify the air, and his house to adorn the landscape and strengthen the laws.

## TWENTY-NINTH DAY

I see, with the pride of art, and skill of masterly arithmetic and power of remote combination, the consciousness of being an agent and playfellow of the original laws of the world.

## THIRTIETH DAY

We know who is benevolent, by quite other means than the amount of subscription to soup-societies.

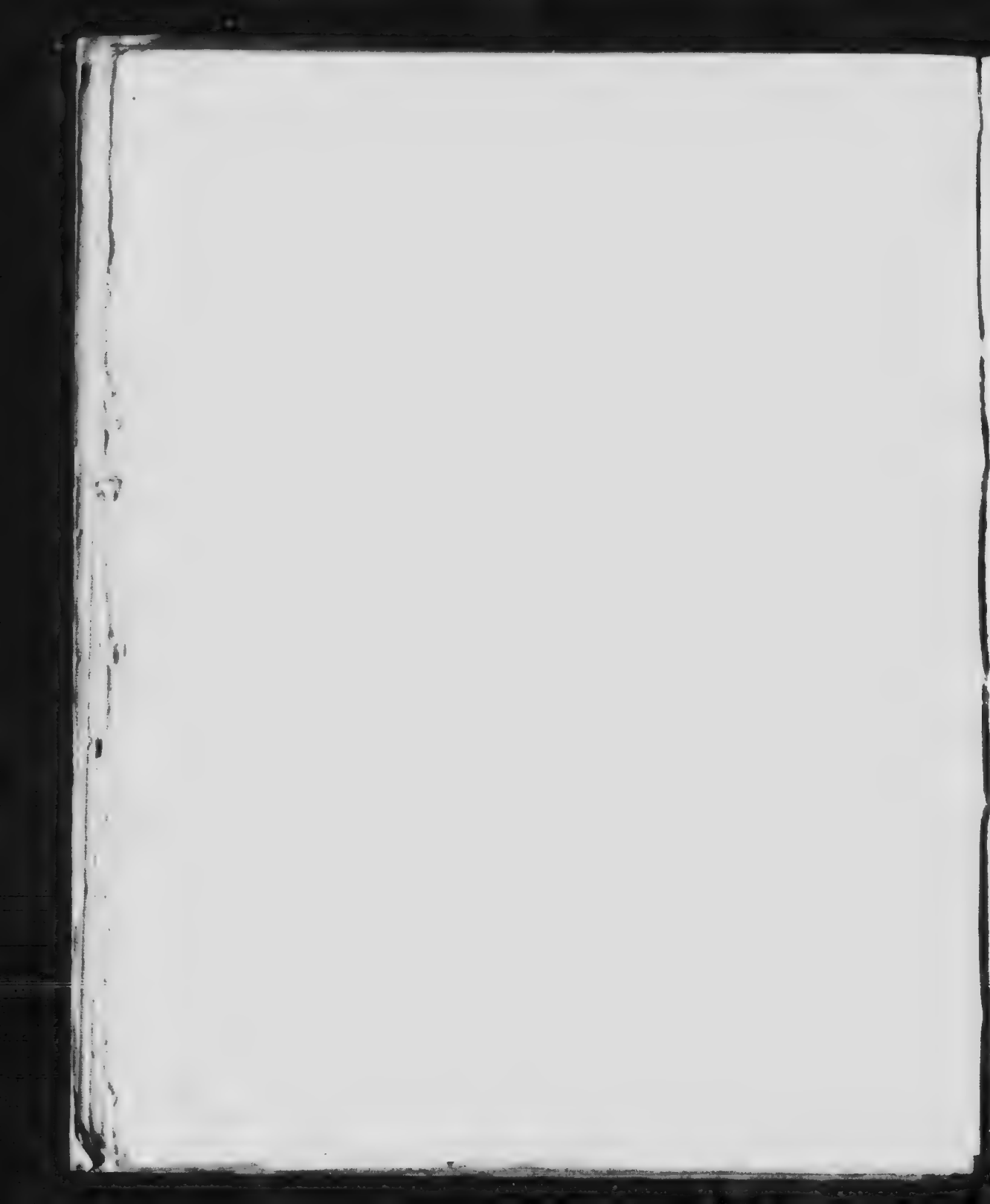
## THIRTY-FIRST DAY

Nature never rhymes her children, nor makes two men alike.

## APRIL

### SELECTIONS FROM "IMMORTALITY."

I was lately told of young children who feel a certain terror at the assurance of life without end. "What! will it never stop?" the child said; "what! never die? *never, never?* It makes me feel so tired." And I have in mind the expression of an older believer, who once said to me, "The thought that this frail being is never to end is so overwhelming that my only shelter is God's presence." This disquietude only marks the transition. The healthy state of mind is the love of life. What is so good, let it endure.



## APRIL

### FIRST DAY

A great integrity makes us immortal; an admiration, a deep love, a strong will arms us above fear.

### SECOND DAY

A sort of absoluteness attends all perception of truth,—no smell of age, no hint of corruption. It is self-sufficing, sound, entire.

### THIRD DAY

There never was a time when the doctrine of a future life was not held.

### FOURTH DAY

As a hint of endless being, we may rank that novelty which perpetually attends life. The soul does not age with the body.

## FIFTH DAY

Christianity brought a new wisdom. But learning depends on the learner.

## SIXTH DAY

Every really able man, in whatever direction he work, . . . if you talk sincerely with him, considers his work, however much admired, as far short of what it should be. What is this Better, this flying Ideal, but the perpetual promise of his Creator?

## SEVENTH DAY

A wise man in our time caused to be written on his tomb, "Think on living." That inscription describes a progress in opinion.

## EIGHTH DAY

Don't waste time in doubts and fears ; spend yourself on the work before you, well assured that the right performance of this hour's duties will be the best preparation for the hours or ages that follow it.

## NINTH DAY

All our intellectual action, not promises, but bestows a feeling of absolute existence.

## TENTH DAY

We wish to live for what is great, not for what is mean. I do not wish to live for the sake of my warm house, my orchard, or my pictures. I do not wish to live to wear out my boots.

## ELEVENTH DAY

The sceptic affirms that the universe is a nest of boxes, with nothing in the last box.

## TWELFTH DAY

When the Master of the universe has points to carry in His government He impresses His will in the structure of minds.

## THIRTEENTH DAY

I know against all appearances that the universe can receive no detriment; that there is a remedy for every wrong and a satisfaction for every soul.

## FOURTEENTH DAY

Confidence in the mind comes to those who know by use its wonderful forces and inspirations and returns. Belief in its future is a reward kept only for those who use it.

## FIFTEENTH DAY

A farmer, a labourer, a mechanic, is driven by his work all day, but it ends at night; it has an end. But, as far as the mechanic or farmer is also a scholar or thinker, his work has no end.

## SIXTEENTH DAY

The one doctrine in which all religions agree, is that new light is added to the mind in proportion as it uses that which it has. "He that doeth the will of God abideth for ever."

## SEVENTEENTH DAY

All great natures are lovers of stability and permanence, as the type of the Eternal. After science begins, belief of permanence must follow in a healthy mind.

**EIGHTEENTH DAY**

The health of mind consists in the perception of law. Its dignity consists in being under the law.

**NINETEENTH DAY**

Nature never spares the individual; we are always balked of complete success: no prosperity is promised to our self-esteem. We have our indemnity only in the moral and intellectual reality to which we aspire.

**TWENTIETH DAY**

The Creator keeps His word with us.

**TWENTY-FIRST DAY**

I am a better believer, and all serious souls are better believers in the immortality than we can give grounds for.

**TWENTY-SECOND DAY**

Jesus explained nothing, but the influence of Him took people out of time, and they felt eternal.

## TWENTY-THIRD DAY

We must infer our destiny from the preparation.

## TWENTY-FOURTH DAY

The youth puts off the illusions of the child, the man puts off the ignorance and tumultuous passions of youth ; proceeding thence puts off the egotisms of manhood, and becomes at last a public and universal soul. He is rising to greater heights, but also rising to realities.

## TWENTY-FIFTH DAY

Nature does not, like the Empress Anne of Russia, call together all the architectural genius of the Empire, to build and finish and furnish a palace of snow, to melt again to water in the first thaw.

## TWENTY-SIXTH DAY

If there is the desire to live, and in larger sphere, with more knowledge and power, it is because life and knowledge and power are good for us, and we are the natural depositaries of these gifts.

## TWENTY-SEVENTH DAY

The moral sentiment measures itself by sacrifice.

## TWENTY-EIGHTH DAY

All the comfort I have found teaches me to confide that I shall not have less in times and places that I do not yet know.

## TWENTY-NINTH DAY

The revelation that is true is written on the palms of the hands, the thought of our mind, the desire of our heart, or nowhere. My idea of heaven is that there is no melodrama in it at all; that it is wholly real.

## THIRTIETH DAY

All I have seen teaches me to trust the Creator for all I have not seen.



## MAY

### SELECTIONS FROM "BEAUTY"

The question of Beauty takes us out of surfaces, to thinking of the foundation of things. Goethe said: "The beautiful is a manifestation of secret laws of Nature, which, but for this appearance, had been for ever concealed from us." And the working of this deep instinct makes all the excitement—much of it superficial and absurd enough—about works of art, which leads armies of vain travellers every year to Italy, Greece, and Egypt. Every man values every acquisition he makes in the science of beauty, above his possessions. The most useful man in the most useful world, so long as only commodity was served, would remain unsatisfied. But, as fast as he sees beauty, life acquires a very high value.



## MAY

### FIRST DAY

I am warned by the ill fate of many philosophers not to attempt a definition of beauty. . . . It is the most enduring quality, and the most ascending quality.

### SECOND DAY

The human heart concerns us more than the poring into microscopes, and is larger than can be measured by the pompous figures of the astronomer.

### THIRD DAY

Love is an immortal child, and Beauty leads him as a guide : nor can we express a deeper sense than when we say, Beauty is the pilot of the young soul.

## FOURTH DAY

Man, when his powers unfold in order, will take Nature along with him, and admit light into all her recesses.

## FIFTH DAY

'Tis curious that we only believe as deep as we live. We do not think heroes can exert any more awful power than that surface-play which amuses us.

## SIXTH DAY

All beauty must be organic; . . . outside embellishment is deformity.

## SEVENTH DAY

Astrology interested us, for it tied man to the system. Instead of an isolated beggar, the farthest star felt him, and he felt the star.

## EIGHTH DAY

The cat and the deer cannot move or sit inelegantly. The dancing-master can never teach a badly built man to walk well.

## NINTH DAY

From a great heart secret magnetisms flow  
incessantly to draw great events.

## TENTH DAY

The tint of the flower proceeds from its  
root, and the lustres of the sea-shell begin with  
its existence.

## ELEVENTH DAY

The spiral tendency of vegetation affects  
education also. Our books approach very  
slowly the things we most wish to know.

## TWELFTH DAY

How beautiful are ships on the sea! But  
ships in the theatre,—or ships kept for pictur-  
esque effect on Virginia Water by George IV,  
and men hired to stand in fitting costumes at  
a penny an hour!

## THIRTEENTH DAY

Beauty is the quality which makes to  
endure.

## FOURTEENTH DAY

Nothing interests us which is stark or bounded, but only what streams with life, what is in act or endeavour to reach somewhat beyond.

## FIFTEENTH DAY

The motive of science was the extension of man, on all sides, into Nature, till . . . through his sympathy, heaven and earth should talk with him.

## SIXTEENTH DAY

Beauty is the moment of transition, as if the form were just ready to flow into other forms.

## SEVENTEENTH DAY

The formulas of science are like the papers in your pocket-book, of no value to any but the owner.

## EIGHTEENTH DAY

Beauty rests on necessities. The line of beauty is the result of perfect economy.

## NINETEENTH DAY

The collector has dried all the plants in his herbal, but he has lost weight and humour. He has got all snakes and lizards in his files, but science has done for him also, and has put the man into a bottle.

## TWENTIETH DAY

Veracity first of all, and for ever.

## TWENTY-FIRST DAY

No object really interests us but man, and in man only his superiorities.

## TWENTY-SECOND DAY

The fine arts have nothing casual, but spring from the instincts of the nations that created them.

## TWENTY-THIRD DAY

Gross and obscure natures, however decorated, seem impure shambles; but character gives splendour to youth, and awe to wrinkled skin and grey hairs.

## TWENTY-FOURTH DAY

Knowledge of men, knowledge of manners, the power of form, and our sensibility to personal influence, never go out of fashion.

## TWENTY-FIFTH DAY

Beauty is the form under which the intellect prefers to study the world.

## TWENTY-SIXTH DAY

It is a rule of largest application, true in a plant, true in a loaf of bread, that in the construction of any fabric or organism, any real increase of fitness to its end, is an increase of beauty.

## TWENTY-SEVENTH DAY

We say that every man is entitled to be valued by his best moment. We measure our friends so.

## TWENTY-EIGHTH DAY

That Beauty is the normal state, is shown by the perpetual effort of Nature to attain it.

## TWENTY-NINTH DAY

We should go to the ornithologist with a new feeling, if he could teach us what the social birds say, when they sit in the Autumn council, talking together in the trees. The want of sympathy makes his record a dull dictionary.

## THIRTIETH DAY

It is not beauty that inspires the deepest passion. Beauty without grace is a hook without the bait. Beauty, without expression, tires.

## THIRTY-FIRST DAY

All high beauty has a moral element in it, and I find the antique sculpture as ethical as Marcus Antoninus; and the beauty ever in proportion to the depth of thought.



## JUNE

### SELECTIONS FROM THE POEMS

This is Love's nobility,—  
Not to scatter bread and gold,  
Goods and raiment bought and sold :  
But to hold fast his simple sense,  
And speak the speech of innocence,  
And with hand, and body, and blood,  
To make his bosom-counsel good.  
For he that feeds men serveth few ;  
He serves all who dares be true.

*The Celestial Love.*



## JUNE

### FIRST DAY

I thought the sparrow's note from heaven,  
Singing at dawn on the alder bough ;  
I brought him home in his nest at even ;—  
He sings the song, but it pleases not now ;  
For I did not bring home the river and sky ;  
He sang to my ear ; they sang to my eye.

*Each and All.*

### SECOND DAY

They called me theirs,  
Who so controlled me ;  
Yet every one  
Wished to stay, and is gone.  
How am I theirs,  
If they cannot hold me,  
But I hold them ?

*Earth-Song.*

## THIRD DAY

Thanks to each man of courage,  
To the maids of holy mind,  
To the boy with his games undaunted,  
Who never looks behind.

*The World-Soul.*

## FOURTH DAY

'Twill soon be dark ;  
Up ! mind thine own aim, and  
God speed the mark.

*To J. W.*

## FIFTH DAY

Himself from God he could not free ;  
He builded better than he knew,  
The conscious stone to beauty grew.

*The Problem.*

## SIXTH DAY

I laugh at the lore and the pride of man,  
At the sophist schools, and the learned clan ;  
For what are they all in their high conceit,  
When man in the bush with God may meet.

*Good-by.*

## SEVENTH DAY

All sorts of things and weather  
Must be taken in together  
To make up a year,  
And a sphere.

*Fable.*

## EIGHTH DAY

Let man serve law for man,  
Live for friendship, live for love,  
For truth's and harmony's behoof ;  
The state may follow how it can.

*Ode.*

## NINTH DAY

Go where he will, the wise man is at home,  
His hearth the earth;—his hall the azure  
dome ;  
Where his clear spirit leads him, there's his  
road,  
By God's Own light illumined and fore-  
showed.

*Wood Notes*

## TENTH DAY

I will use the world and sift it,  
To a thousand humours shift it,  
As you spin a cherry.

*Mithridates.*

## ELEVENTH DAY

Why should I roam,  
Who cannot circumnavigate the sea  
Of thoughts and things at home?

*The Day's Ration.*

## TWELFTH DAY

Joy shed in rosy waves abroad  
Flows from the heart of Love, the Lord.

*May Day.*

## THIRTEENTH DAY

Give all to love;  
Obey thy heart;  
Friends, kindred, days,  
Estate, good fame,  
Plans, credit, and the muse;  
Nothing refuse.

*Give all to Love.*

## FOURTEENTH DAY

Give me truths,  
For I am weary of the surfaces.

*Blight.*

## FIFTEENTH DAY

What is excellent,  
As God lives, is permanent,  
Hearts are dust, heart's loves remain,  
Heart's love will meet thee again.

*Threnody.*

## SIXTEENTH DAY

O World!  
What pictures and what harmonies are thine!

*The Adirondacs.*

## SEVENTEENTH DAY

Dell and crag,  
Hollow and lake, hill-side, and pine arcade,  
Are touched with genius. Yonder ragged  
cliff  
Has thousand faces in a thousand hours.

*Musketaquid.*

## EIGHTEENTH DAY

The fresh rose on yonder thorn  
Gives back the bending heavens in dew.

*Song of Nature.*

## NINETEENTH DAY

Deep in the man sits fast his fate  
To mould his fortunes mean or great :  
Unknown to Cromwell as to me  
Was Cromwell's measure or degree.

*Fate.*

## TWENTIETH DAY

Freedom's secret wilt thou know?—  
Council not with flesh and blood ;  
Loiter not for cloak or food ;  
Right thou feelest, rush to do.

*Freedom.*

## TWENTY-FIRST DAY

I cause from every creature  
His proper good to flow :  
As much as he is and doeth,  
So much shall he bestow.

*Boston Hymn.*

## TWENTY-SECOND DAY

So nigh is grandeur to our dust,  
So near is God to man,  
When Duty whispers low, *Thou must*,  
The youth replies, *I can*.

*Voluntaries.*

## TWENTY-THIRD DAY

The solid, solid universe  
Is pervious to Love.

*Cupido.*

## TWENTY-FOURTH DAY

That no day of life may lack romance,  
The spiritual stars shine nightly, shedding  
down  
A private beam into each several heart.

*The Adirondacs.*

## TWENTY-FIFTH DAY

For he that worketh high and wise,  
Nor pauses in his plan,  
Will take the sun out of the skies  
Ere freedom out of man.

*Fourth of July Ode.*

## TWENTY-SIXTH DAY

Behold the Sea,  
The opaline, the plentiful and strong,  
Yet beautiful as is the rose in June.

*Sea-shore.*

## TWENTY-SEVENTH DAY

I do not count the hours I spend  
In wandering by the sea;  
The forest is my loyal friend,  
A Delphic shrine to me.

*Wa'aeinsamkeit.*

## TWENTY-EIGHTH DAY

For the world was built in order,  
And the atoms march in tune.

*Monadnock.*

## TWENTY-NINTH DAY

Though I am weak, yet God, when prayed,  
Cannot withhold His conquering aid.

*The Nun's Aspiration.*

## THIRTIETH DAY

Daily the bending skies solicit man,  
The seasons chariot him from this exile, . . .  
Suns haste to set, that so remoter lights  
Beckon the wanderer to his vaster home.

*The Adirondacks.*

## JULY

### SELECTIONS FROM "POWER"

All successful men have agreed in one thing, they were *causationists*. They believed that things went not by luck, but by law; that there was not a weak or a cracked link in the chain that joins the first and last of things. A belief in causality, or strict connection between every pulse-beat and the principle of being,—and, in consequence, belief in compensation, or, that nothing is got for nothing,—characterizes all valuable minds, and must control every effort that is made by an industrious one. The most valiant men are the best believers in the tension of the laws.



# JULY

## FIRST DAY

There is not yet any inventory of a man's faculties, any more than a bible of his opinions. Who shall set a limit to the influence of a human being ?

## SECOND DAY

All the elements whose aid man calls in will sometimes become his masters, especially those of most subtle force. Shall he, then, renounce steam, fire, and electricity, or shall he learn to deal with them ?

## THIRD DAY

Life is a search after power ; and this is an element with which the world is so saturated, that no honest seeking goes unrewarded.

## FOURTH DAY

Some men cannot endure an hour of calm at sea.

## FIFTH DAY

A man should prize events and possessions, as the ore in which this fine mineral is found.

## SIXTH DAY

Physical force has no value, where there is nothing else. Snow in snow-banks, fire in volcanoes and solfataras, is cheap.

## SEVENTH DAY

A cultivated man, wise to know and bold to perform, is the end to which nature works.

## EIGHTH DAY

The luxury of fire is, to have a little on our hearth ; and of electricity, not volleys of the charged cloud, but the manageable stream on the battery-wires.

## NINTH DAY

This gives force to the strong,—that the multitude have no habit of self-reliance or original action.

## TENTH DAY

Everything is good which takes away one plaything and delusion more, and drives us home to add one stroke of faithful work.

## ELEVENTH DAY

There is no chance in results.

## TWELFTH DAY

You must elect your work ; you shall take what your brain can, and drop all the rest. Only so, can that amount of vital force accumulate, which can make the step from knowing to doing.

## THIRTEENTH DAY

A feeble man can see the farms that are fenced and tilled, the houses that are built. The strong man sees the possible houses and farms.

## FOURTEENTH DAY

Concentration is the secret of strength in politics, in war, in trade, in short, in all management of human affairs.

## FIFTEENTH DAY

There are men, who by their sympathetic attractions, carry nations with them, and lead the activities of the human race.

## SIXTEENTH DAY

A man who has that presence of mind which can bring to him on the instant all he knows, is worth for action a dozen men who know as much, but can only bring it to light slowly.

## SEVENTEENTH DAY

All power is of one kind, a sharing of the nature of the world.

## EIGHTEENTH DAY

The mind that is parallel with the laws of nature will be in the current of events, and strong with their strength.

## NINETEENTH DAY

A humorous friend of mine thinks, that the reason why Nature is so perfect in her art, and gets up such inconceivably fine sunsets, is, that she has learned how, at last, by dint of doing the same thing so very often.

## TWENTIETH DAY

The friction in nature is so enormous that we cannot spare any power.

## TWENTY-FIRST DAY

One man . . . is in sympathy with the course of things ; . . . he is equal to whatever shall happen.

## TWENTY-SECOND DAY

The world is mathematical, and has no casuality, in all its vast and flowing curve.

## TWENTY-THIRD DAY

A man who knows men, can talk well on politics, trade, law, war, religion. For, everywhere, men are led in the same manners.

## TWENTY-FOURTH DAY

The one prudence in life is concentration ; the one evil is dissipation : and it makes no difference whether our dissipations are coarse or fine ; property and its cares, friends, and a social habit, or politics, or music, or feasting.

## TWENTY-FIFTH DAY

There is always room for a man of force, and he makes room for many.

## TWENTY-SIXTH DAY

Practice is nine tenths. A course of mobs is good practice for orators. All the great speakers were bad speakers at first.

## TWENTY-SEVENTH DAY

Society is a troop of thinkers, and the best heads among them take the best places.

## TWENTY-EIGHTH DAY

A good tree, that agrees with the soil, will grow in spite of blight, or bug, or pruning, or neglect, by night and by day, in all weathers and all treatments.

## TWENTY-NINTH DAY

The first wealth is health.

## THIRTIETH DAY

The world-mill is more complex than the calico-mill, and the architect stooped less. In the gingham-mill, a broken thread or a shred spoils the web through a piece of a hundred yards, and is traced back to the girl that wove it, and lessens her wages.

## THIRTY-FIRST DAY

A day is a more magnificent cloth than any muslin, the mechanism that makes it is infinitely cunninger, and you shall not conceal the sleazy, fraudulent, rotten hours you have slipped into the piece, nor fear that any honest thread, or straighter steel, or more inflexible shaft, will not testify in the web.



## AUGUST

### SELECTIONS FROM "CULTURE"

Culture is the suggestion from certain best thoughts, that a man has a range of affinities, through which he can modulate the violence of any master-tones that have a droning preponderance in his scale, and succour him against himself. Culture redresses his balance, puts him among his equals and superiors, revives the delicious sense of sympathy, and warns him of the dangers of solitude and repulsion.



# AUGUST

## FIRST DAY

Whilst all the world is in pursuit of power, and of wealth as a means of power, culture corrects the theory of success.

## SECOND DAY

We are full of superstitions. Each class fixes its eyes on the advantages it has not; the refined, on rude strength, the democrat, on birth and breeding.

## THIRD DAY

A man is the prisoner of his power.

## FOURTH DAY

The pest of society is egotists. . . . 'Tis a disease that, like influenza, falls on all constitutions.

## FIFTH DAY

I am not much an advocate for travelling, and I observe that men run away to other countries, because they are not good in their own, and run back to their own, because they pass for nothing in the new places.

## SIXTH DAY

Cities give us collision. 'Tis said, London and New York take the nonsense out of a man. A great part of our education is sympathetic and social.

## SEVENTH DAY

Your man of genius pays dearly for his distinction. His head runs up into a spire, and instead of a healthy man, merry and wise, he is some mad dominie.

## EIGHTH DAY

To the man at work, the frost is but a colour: the rain, the wind, he forgot them when he came in.

**NINTH DAY**

If you are the victim of your doing, who cares what you do?

**TENTH DAY**

We can ill spare the commanding social benefits of cities; they must be used; yet cautiously, and haughtily,—and will yield their best values to him who best can do without them.

**ELEVENTH DAY**

No performance is worth loss of geniality. 'Tis a cruel price we pay for certain fancy goods called fine arts and philosophy.

**TWELFTH DAY**

We must have an intellectual quality in all property and in all action, or they are naught.

**THIRTEENTH DAY**

The hardest sceptic who has seen a horse broken, a pointer trained, or has visited a menagerie, or the exhibition of the Industrious Fleas, will not deny the validity of education.

## FOURTEENTH DAY

One of the benefits of a college education is, to show the boy its little avail.

## FIFTEENTH DAY

A man in pursuit of greatness feels no little wants. How can you mind diet, bed, dress or salutes or compliments, or the figure you make in company, or wealth, or even the bringing things to pass, when you think how paltry are the machinery and the workers?

## SIXTEENTH DAY

We must leave our pets at home, when we go into the street, and meet men on broad grounds of good meaning and good sense.

## SEVENTEENTH DAY

There is a great deal of self-denial and manliness in poor and middle-class houses, in town or country, that has not got into literature, and never will, but that keeps the earth sweet.

## EIGHTEENTH DAY

The man runs round in a ring formed by his own talent, falls into an admiration of it and loses relation to the world.

## NINETEENTH DAY

'Tis inhuman to want faith in the power of education, since to meliorate is the law of nature ; and men are valued precisely as they exert outward or meliorating force.

## TWENTIETH DAY

Beware of the man who says, "I am on the eve of a revelation."

## TWENTY-FIRST DAY

The least habit of dominion over the palate has certain good effects not easily estimated.

## TWENTY-SECOND DAY

What we call our root-and-branch reforms of slavery, war, gambling, intemperance, is only medicating the symptoms. We must begin higher up, namely in education.

## TWENTY-THIRD DAY

There are people who never understand a trope, or any second or expanded sense given to your words, or any humour ; but remain literalists, after hearing the music, and poetry, and rhetoric, and wit, of seventy or eighty years. They are past the help of surgeon or clergy. But even these can understand pitch-forks, and the cry of Fire !

## TWENTY-FOURTH DAY

Heaven sometimes hedges a rare character about with ungainliness and odium, as the burr that protects the fruit.

## TWENTY-FIFTH DAY

Let us make our education brave and preventive. Politics is an after-work, a poor patching. We are always a little late.

## TWENTY-SIXTH DAY

What is true anywhere is true everywhere.

## TWENTY-SEVENTH DAY

If there is any great or good thing in store for you, it will not come at the first or the second call, nor in the shape of fashion, ease, and city drawing-rooms. Popularity is for dolls.

## TWENTY-EIGHTH DAY

Incapacity of melioration is the only mortal distemper.

## TWENTY-NINTH DAY

I think it is the part of good sense to provide every fine soul with such culture, that it shall not, at thirty or forty years, have to say, "This which I might do is made hopeless through my want of weapons."

## THIRTIETH DAY

He that does not fill a place at home, cannot abroad. He only goes there to hide his insignificance in a larger crowd.

## THIRTY-FIRST DAY

You send your child to the school-master,  
but 'tis the school-boys who educate him.  
You send him to the Latin class, but much of  
his tuition comes, on his way to school, from  
the shop windows.

## SEPTEMBER

### SELECTIONS FROM "WORKS AND DAYS"

This the progress of every earnest mind; from the works of man and the activity of the hands to a delight in the faculties which rule them; from a respect to the works to a wise wonder at this mystic element of time in which he is conditioned; from local skills and the economy which renders the amount of production *per* hour to the finer economy which respects the quality of what is done, and the right we have to the work, or the fidelity with which it flows from ourselves; then to the depth of thought it betrays, looking to its universality, or, that its roots are in eternity, not in time. Then it flows from character, that sublime health which values one moment as another, and makes us great in all conditions, and is the only definition we have of freedom and power.



# MICROCOPY RESOLUTION TEST CHART

ANSI and ISO TEST CHART No. 2



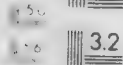
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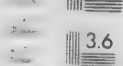
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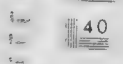
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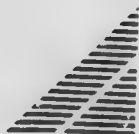
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## SEPTEMBER

### FIRST DAY

It appears that we have not made a judicious investment. Works and days were offered us, and we took works.

### SECOND DAY

Every victory over matter ought to recommend to man the worth of his nature.

### THIRD DAY

He is only rich who owns the day. There is no king, rich man, fairy, or demon who possesses such power as that.

### FOURTH DAY

Life is good only when it is magical and musical, a perfect timing and consent, and when we do not anatomize it.

## FIFTH DAY

One of the illusions is that the present hour is not the critical, decisive hour. Write it on your heart that every day is the best day of the year.

## SIXTH DAY

We cannot trace the triumphs of civilization to such benefactors as we wish. The greatest meliorator of the world is selfish, huckstering, Trade.

## SEVENTH DAY

'Tis not important how the hero does this or this, but what he is. What he is will appear in every gesture and syllable. In this way the moment and the character are one.

## EIGHTH DAY

A man has a reputation, and is no longer free, but must respect that. A man makes a picture or a book, and, if it succeeds, 'tis often the worse for him.

## NINTH DAY

A poor Indian Chief of the Six Nations of New York made a wiser reply than any philosopher, to some one complaining that he had not enough time. "Well," said Red Jacket, "I suppose you have all there is."

## TENTH DAY

The days . . . come and go like muffled and veiled figures, sent from a distant friendly party; but they say nothing; and if we do not use the gifts they bring, they carry them as silently away.

## ELEVENTH DAY

We ask for long life, but 'tis deep life, or grand moments that signify. Let the measure of time be spiritual, not mechanical.

## TWELFTH DAY

A farmer said he should like to have all the land that joined his own. Bonaparte, who had the same appetite, endeavoured to make the Mediterranean a French lake.

## THIRTEENTH DAY

He only can enrich me who can recommend to me the space between sun and sun. 'Tis the measure of a man,—his apprehension of a day.

## FOURTEENTH DAY

Men love to wonder, and that is the seed of our science.

## FIFTEENTH DAY

These passing fifteen minutes, men think, are time, not eternity.

## SIXTEENTH DAY

How the day fits itself to the mind, winds itself round it like a fine drapery, clothing all its fancies! Any holiday communicates to us its colour. We wear its cockade and favours in our humour.

## SEVENTEENTH DAY

We must be at the top of our condition to understand anything rightly. You must hear the bird's song without attempting to render it into nouns and verbs.

## EIGHTEENTH DAY

There are days when the great men are near us, when there is no frown on their brow, no condescension even; when they take us by the hand, and we share their thought.

## NINETEENTH DAY

A song is no song unless the circumstance is free and fine. If the singer sing from a sense of duty or from seeing no way of escape, I had rather have none.

## TWENTIETH DAY

'Tis the old secret of the gods that they come in low disguises. 'Tis the vulgar great who come dizen'd with gold and jewels. Real kings hide away their crowns in their wardrobes.

## TWENTY-FIRST DAY

The days are made on a loom whereof the warp and woof are past and future time.

## TWENTY-SECOND DAY

'Tis pitiful the things by which we are rich or poor,—a matter of coins, coats, and carpets, a little more or less stone, or wood, or paint, the fashion of a cloak or hat; like the luck of naked Indians, of whom one is proud in the possession of a glass bead or a red feather, and the rest miserable in the want of it.

## TWENTY-THIRD DAY

There can be no greatness without abandonment.

## TWENTY-FOURTH DAY

The earth is the cup, the sky is the cover, of the immense bounty of nature which is offered us for our daily aliment; but what a force of *illusion* begins life with us, and attends us to the end!

## TWENTY-FIFTH DAY

There are days which are the carnival of the year. The angels assume flesh, and repeatedly become visible.

TWENTY-SIXTH DAY

Who is he that does not always find himself doing something less than his best task ?

TWENTY-SEVENTH DAY

In Newton, science was as easy as breathing ; he used the same wit to weigh the moon that he used to buckle his shoes ; and all his life was simple, wise, and majestic.

TWENTY-EIGHTH DAY

"What are you doing ?" "O, nothing ; I have been doing thus or shall do so or so, but now I am only——." Ah ! poor dupe, will you never slip out of the web of the master juggler ?

TWENTY-NINTH DAY

In stripping time of its illusions, in seeking to find what is the heart of the day, we come to the quality of the moment, and drop the duration altogether.

## THIRTIETH DAY

An everlasting Now reigns in nature,  
which hangs the same roses on our bushes  
which charmed the Roman and the Chaldaean  
in their hanging gardens.

## OCTOBER

### SELECTIONS FROM "DOMESTIC LIFE "

He who shall bravely and gracefully subdue this Gorgon of Convention and Fashion, and show men how to lead a clean, handsome, and heroic life amid the beggarly elements of our cities and villages ; whoso shall teach me how to eat my meat and take my repose, and deal with men, without any shame following, will restore the life of man to splendour, and make his own name dear to all history.



## OCTOBER

### FIRST DAY

The child realizes to every man his own earliest remembrance.

### SECOND DAY

Domestic events are certainly our affair. What are called public events may or may not be ours.

### THIRD DAY

What art can paint or gild any object in after-life with the glow which Nature gives to the first baubles of childhood!

### FOURTH DAY

A house should bear witness in all its economy that human culture is the end to which it is built and garnished.

## FIFTH DAY

Fact is better than fiction, if only we could get pure fact.

## SIXTH DAY

It begins to be seen that the poor are only they who feel poor, and poverty consists in feeling poor.

## SEVENTH DAY

Is it not plain that not in senates, or courts, or chambers of commerce, but in the dwelling-house must the true character and hope of the time be consulted?

## EIGHTH DAY

The great make us feel, first of all, the indifference of circumstances.

## NINTH DAY

It is easier to count the census, or compute the square extent of a territory, to criticize its polity, books, art, than to come to the persons and dwellings of men, and read their character and hope in their way of life.

## TENTH DAY

I honour that man whose ambition it is, not to win laurels in the state or the army, not to be a jurist or a naturalist, not to be a poet or a commander, but to be a master of living well.

## ELEVENTH DAY

The account of the body is to be sought in the mind. The history of your fortunes is written first in your life.

## TWELFTH DAY

The men we see in each other do not give us the image and likeness of man. The men we see are whipped through the world; they are harried, wrinkled, anxious; they all seem the hacks of some invisible riders.

## THIRTEENTH DAY

How seldom do we behold tranquillity! We have never yet seen a man. We do not know the majestic manners that belong to him, which appease and exalt the beholder.

## FOURTEENTH DAY

Every individual nature has its own beauty.

## FIFTEENTH DAY

I am not one thing and my expenditure another. My expenditure is me. That our expenditure and our character are twain, is the vice of society.

## SIXTEENTH DAY

A man's money should not follow the direction of his neighbour's money, but should represent to him the things he would willingly do with it.

## SEVENTEENTH DAY

We must not make believe with our money, but spend heartily, and buy *up* and not *down*.

## EIGHTEENTH DAY

A house kept to the end of prudence is laborious without joy; a house kept to the end of display is impossible to all but a few women, and their success is dearly bought.

## NINETEENTH DAY

Happy will that house be in which the relations are formed from character, after the highest, and not after the lowest order.

## TWENTIETH DAY

There are no divine persons with us, and the multitude do not hasten to be divine. And yet we hold fast, all our lives long, a faith in a better life, in better men.

## TWENTY-FIRST DAY

*Give us wealth, and the home shall exist.* But that is a very imperfect and inglorious solution of the problem, and therefore no solution.

## TWENTY-SECOND DAY

Let the man stand on his feet. Let religion cease to be occasional; and the pulses of thought that go to the borders of the universe, let them proceed from the bosom of the Household.

## TWENTY-THIRD DAY

In getting wealth the man is generally sacrificed, and often is sacrificed without acquiring wealth at last.

## TWENTY-FOURTH DAY

Will not man one day open his eyes and see how dear he is to the soul of Nature,—how near it is to him?

## TWENTY-FIFTH DAY

Generosity does not consist in giving money or money's worth. These so-called *goods* are only the shadow of good.

## TWENTY-SIXTH DAY

If by love and nobleness we take up into ourselves the beauty we admire, we shall spend it again on all around us.

## TWENTY-SEVENTH DAY

To give money to a sufferer is only a come-off. . . . We owe to man higher succours than food and fire. We owe to man man.

## TWENTY-EIGHTH DAY

The ornament of a house is the friends who frequent it. There is no event greater in life than the appearance of new persons about our hearth, except it be the progress of the character which draws them.

## TWENTY-NINTH DAY

The great depend on their heart, not on their purse.

## THIRTIETH DAY

Take off all the roofs, from street to street, and we shall seldom find the temple of any higher god than Prudence.

## THIRTY-FIRST DAY

Genius and virtue, like diamonds, are best plain-set,—set in lead, set in poverty. The greatest man in history was the poorest.



## NOVEMBER

### SELECTIONS FROM "BOOKS"

Consider what you have in the smallest chosen library. A company of the wisest and wittiest men that could be picked out of all civil countries, in a thousand years, have set in best order the results of their learning and wisdom. The men themselves were hid and inaccessible, solitary, impatient of interruption, fenced by etiquette; but the thought which they did not uncover to their bosom friend is here written out in transparent words to us, the strangers of another age.



# NOVEMBER

## FIRST DAY

We owe to books those general benefits which come from high intellectual action.

## SECOND DAY

Neither is a dictionary a bad book to read. There is no cant in it, no excess of explanation, and it is full of suggestion,—the raw material of possible poems and histories.

## THIRD DAY

Whenever any sceptic or bigot claims to be heard on the questions of intellect and morals, we ask if he is familiar with the books of Plato, where all his pert objections have once for all been disposed of. If not, he has no right to our time.

## FOURTH DAY

Only poetry inspires poetry.

## FIFTH DAY

College education is the reading of certain books which the common-sense of all scholars agrees will represent the science already accumulated.

## SIXTH DAY

For the most part our novel-reading is a passion for results.

## SEVENTH DAY

Go with mean people, and you think life is mean. Then read Plutarch, and the world is a proud place, peopled with men of positive quality, with heroes and demigods standing around us, who will not let us sleep.

## EIGHTH DAY

The best rule of reading will be a method from nature, and not a mechanical one of hours and pages.

## NINTH DAY

In a library we are surrounded by many hundreds of dear friends, but they are imprisoned by an enchanter in these paper and leathern boxes.

## TENTH DAY

All books that get fairly into the vital air of the world were written by the successful class . . . who utter what tens of thousands feel though they cannot say.

## ELEVENTH DAY

It takes millenniums to make a Bible.

## TWELFTH DAY

'Tis an economy of time to read old and famed books.

## THIRTEENTH DAY

We must have symbols. The child asks you for a story, and is thankful for the poorest. It is not poor to him, but radiant with meaning.

## FOURTEENTH DAY

Nothing can be preserved which is not good.

## FIFTEENTH DAY

There is always a selection in writers, and then a selection from a selection.

## SIXTEENTH DAY

As whole nations have derived their culture from a single book,—as the Bible has been the literature as well as the religion of large portions of Europe,— . . . so, perhaps, the human mind would be a gainer, if all the secondary writers were lost.

## SEVENTEENTH DAY

In contemporaries, it is not so easy to distinguish between notoriety and fame.

## EIGHTEENTH DAY

I visit occasionally the Cambridge Library, and I can seldom go there without renewing the conviction that the best of it all is already within the four walls of my study at home.

## NINETEENTH DAY

Be sure, then, to read no mean books. Shun the spawn of the press on the gossip of the hour. Do not read what you shall learn, without asking, in the street and the train.

## TWENTIETH DAY

I do not hesitate to read . . . all good books, in translations. What is really best in any book is translatable,—any real insight or broad human sentiment.

## TWENTY-FIRST DAY

In the best circles is the best information.

## TWENTY-SECOND DAY

Without the great arts which speak to the sense of beauty, a man seems to me a poor, naked, shivering creature.

## TWENTY-THIRD DAY

Nature has a magic by which she fits the man to his fortunes, by making them the fruit of his character.

## TWENTY-FOURTH DAY

If you should transfer the amount of your reading day by day from the newspaper to the standard authors—— But who dare speak of such a thing?

## TWENTY-FIFTH DAY

The three practical rules, then, which I have to offer, are,—

I. Never read any book that is not a year old.

II. Never read any but famed books.

III. Never read any but what you like.

## TWENTY-SIXTH DAY

I like to be beholden to the great metropolitan English speech, the sea which receives tributaries from every region under heaven.

## TWENTY-SEVENTH DAY

It holds through all literature, that our best history is still poetry. It is so in Hebrew, in Sanscrit, and in Greek. English history is best known through Shakspeare.

## TWENTY-EIGHTH DAY

If our times are sterile in genius, we must cheer us with books of rich and believing men who had atmosphere and amplitude about them.

## TWENTY-NINTH DAY

The famed books contain, first and last, the best thoughts and facts.

## THIRTIETH DAY

We need real elevations and pure poetry.



## DECEMBER

### MISCELLANEOUS SELECTIONS

What I must do is all that concerns me, not what the people think. This rule, equally arduous in actual and intellectual life, may serve for the whole distinction between greatness and meanness. It is the harder, because you will always find those who think they know what is your duty better than you know it. It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.

*Self-Reliance.*



## DECEMBER

### FIRST DAY

To the poet, to the philosopher, to the saint,  
all things are friendly and sacred, all events  
profitable, all days holy, all men divine. For  
the eye is fastened on the life, and slights the  
circumstances.

*History.*

### SECOND DAY

There is a time in every man's education  
when he arrives at the conviction that envy is  
ignorance; that imitation is suicide; that he  
must take himself for better, for worse, as his  
portion.

*Self-Reliance.*

### THIRD DAY

Let us, if we must have great actions, make  
our own so.

*Spiritual Laws.*

## FOURTH DAY

The world globes itself in a drop of dew.  
The microscope cannot find the animalcule  
which is less perfect for being little.

*Compensation.*

## FIFTH DAY

We need not fear that we can lose anything  
by the progress of the soul. The soul may be  
trusted to the end.

*Love.*

## SIXTH DAY

I woke this morning with devout thanks-  
giving for my friends, the old and the new.  
Shall I not call God the Beautiful, who daily  
showeth Himself so to me in His gifts?

*Friendship.*

## SEVENTH DAY

Every violation of the truth is not only a  
sort of suicide in the liar, but is a stab at the  
health of human society.

*Prudence.*

## EIGHTH DAY

A great man makes his climate genial in the imagination of men, and its air the beloved element of all delicate spirits.

*Heroism.*

## NINTH DAY

We lie open on one side to the deeps of spiritual nature, to the attributes of God.

*The Over-Soul.*

## TENTH DAY

Neither by detachment, neither by aggregation, is the integrity of the intellect transmitted to its works, but by a vigilance which brings the intellect in its greatness and best state to operate every moment.

*Intellect.*

## ELEVENTH DAY

Each new step we take in thought reconciles twenty seemingly discordant facts, as expressions of one law.

*Circles.*

## TWELFTH DAY

Life must be lived on a higher plane. We must go up to a higher platform, to which we are always invited to ascend; there, the whole aspect of things changes.

*New England Reformers.*

## THIRTEENTH DAY

If we filled the day with bravery, we should not shrink from celebrating it.

*The Poet.*

## FOURTEENTH DAY

Life is a series of surprises, and would not be worth taking or keeping, if it were not. God delights to isolate us every day, and hide from us the past and the future.

*Experience.*

## FIFTEENTH DAY

Rectitude scatters favours on every side without knowing it, and receives with wonder the thanks of all people.

*Gifts.*

## SIXTEENTH DAY

My life is for itself and not for a spectacle. I much prefer that it should be of a lower strain, so it be genuine and equal, than that it should be glittering and unsteady.

*Self-Reliance.*

## SEVENTEENTH DAY

The soul refuses limits, and always affirms an Optimism, never a Pessimism.

*Compensation.*

## EIGHTEENTH DAY

The intellectual life may be kept clean and healthful, if man will live the life of nature, and not import into his mind difficulties which are none of his.

*Spiritual Laws.*

## NINETEENTH DAY

I do not wish to treat friendships daintily, but with roughest courage. When they are real, they are not glass threads or frost-work, but the solidest thing we know.

*Friendship.*

## TWENTIETH DAY

Wisdom will never let us stand with any man or men on an unfriendly footing.

*Prudence.*

## TWENTY-FIRST DAY

The stars at night stoop down over the brownest, homeliest common, with all the spiritual magnificence which they shed on the Campagna, or on the marble deserts of Egypt.

*Nature.*

## TWENTY-SECOND DAY

As soon as beauty is sought, not from religion and love, but for pleasure, it degrades the seeker.

*Art.*

## TWENTY-THIRD DAY

For you, O broker! there is no other principle but arithmetic. For me, commerce is of trivial import; love, faith, truth of character, the aspiration of man, these are sacred.

*Circles.*

## TWENTY-FOURTH DAY

God enters by a private door into every individual.

*Intellect.*

## TWENTY-FIFTH DAY

(Christmas Day)

Jesus astonishes and overpowers sensual people. They cannot unite Him to history, or reconcile Him with themselves. As they come to revere their intuitions and aspire to live holily, their own piety explains every fact, every word.

*History.*

## TWENTY-SIXTH DAY

Times of heroism are generally times of terror, but the day never shines in which this element may not work.

*Heroism.*

## TWENTY-SEVENTH DAY

A man has a right to be employed, to be trusted, to be loved, to be revered. The power of love, as the basis of a State, has never been tried.

*Politics.*

## TWENTY-EIGHTH DAY

A beautiful form is better than a beautiful face; a beautiful behaviour is better than a beautiful form: it gives a higher pleasure than statues or pictures; it is the finest of the fine arts.

*Manners.*

## TWENTY-NINTH DAY

The faith that stands on authority is not faith.

*The Over-Soul.*

## THIRTIETH DAY

Love shows me the opulence of nature, by disclosing to me in my friend a hidden wealth.

*Nominalist and Realist.*

## THIRTY-FIRST DAY

All the days are so uncomfortable while they pass, that 'tis wonderful where or when we ever got anything of this which we call wisdom, poetry, virtue. We never got it on any dated Calendar day. Some heavenly days must have been intercalated somewhere.

*Experience.*

